CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, H LINESS, LOVE."

BOSTON, SATURDAY, MAY 4, 1839. NO. 970.---VOL. XVIII.—NO. 18.

RELIGIOUS MISCELLANY.

[From the Western Messenger.]

MYSTERY, REASON, FAITH.

[*Concluded.*]

But here we must explain in what sense I use the word Faith:—for it has several different significations in the Scriptures. We mean by it that faith which Abel and Enoch and Abraham and Moses had. In this its highest sense, it is a union of an intellectual conviction with the religious feelings. It is in other words Trust in God, founded on a perception of the reasonableness of that trust. The relation of child and parent may help to explain the way in which Reason prepares the way for and introduces Faith.

The parent lays on the child a great variety of commands and duties. The child does not see the utility and reasonableness of a hundredth part of these commands and duties. Very often it looks on *what* the parent requires, as the hardest and most unreasonable thing in the world.

But, little by little, the child finds when it obeys the parent, that all things turn out well. It sees that the parent in all his commands is thinking only of its good. It sees the parent's love, sees that he punishes only that he may save the child from some greater evil. Here are materials derived from experience. On these the child's reason begins to act. On this basis of knowledge it rears a superstructure of Faith. It comes to the conviction that in those thousand cases when it cannot at all see the reasonableness and propriety of the commands of the parent, that still they must be wise and good commands. And it goes steadily and hopefully to do what is painful and disagreeable with the feeling that it is the best thing for it to do; and this because the parent has ordered it. The child's reason cannot explain to itself nor understand the reasonableness of a tithe of the commands of the parent, but its reason is sufficient to enable it to put unlimited trust in the parent that all his commands are prompted by love and by kind and good purposes. The child's reason is sufficient to make it put its hand into its parent's and say with perfect confidence, My father guide me. This it seems to us is precisely the office of reason in religion. There are a thousand allotments of Providence which are covered with darkness. We cannot comprehend them. But aided by experience and revelation, reason is sufficient to make us feel that they are kindly, and wisely ordered. Reason is not sufficient to penetrate the Future and see the wisdom and goodness of those allotments, but it is sufficient to bring us to the footstool of our Heavenly Father, and to make us say with unlimited trust and submission,—'Thy will be done. Do thou my Father guide me.' Thus reason prepares the way for faith, and faith binds the soul to God in immortal bonds.

We see this in good men when called on to discharge painful duties. Such a one may not be able to look through to the end and see how all shall terminate, but reason aids him in ascertaining the duty, and when ascertained, gives him the undoubting faith that its performance must result in good. All becomes clear. The scoffs and scorn and persecution of a world are not able to shake his equal mind, or to turn him from the right. Reason has introduced him into the region of faith, and faith leans on God and receives strength from Him.

We see this connexion between reason and faith in cases of affliction. A parent is called to part with a child. The bereavement is shrouded in gloom. The Reason of the parent cannot discern, it can hardly meditate on, the beneficent uses and purposes of this affliction. Yet Reason has seen enough and learnad enough, to give the conviction that all the doings of God are good. Reason cannot see the way itself clearly but it can lead the parent to Him who does see the way clear, and can cause him to bow before that Being in complete trust and submission. It can give origin to a faith so strong and entire, that the parent, even in the hour and anguish of bereavement, when his heart seems breaking within him, were the power given him to stay the flight of the departing spirit, even in that hour, he would not say, Come back, my child, come back,—but rather in the midst of his tears, does he say—'The Lord gave, the Lord taketh away, blessed be his holy name.'

Man's Reason is but a feeble thing. Without revelation to aid it, this earth with the sky bending over it, is a dungeon with scarce a beam of light struggling in. And when in God's mercy these walls are rent, and the light of revelation streams in from the world beyond, all things are not revealed. We but know in part. We see through a glass darkly. A thousand anxious questions rise up to which we have no answer. But enough is revealed to the Reason to lay the broad foundation of Faith.

There is a case which furnishes a good illustration of this whole subject and in which men are constantly and habitually acting upon and acting out, the principles that have been stated.

Night comes down over a ship at sea, and a passenger lingers hour after hour alone on the deck. The waters below plunge and welter and glide away beneath the keel. Above the sails tower in darkness, almost to the sky, and their shadow falls as it were a burden on the deck below. In the clouded night no star is to be seen, and as the ship changes her course the passenger knows not which way is East or West or North or South. What islands, what sunken rocks may be on her course—or what that course is or where they are, he knows not. All around to him, is *Mystery*. He bows down in the submission of utter ignorance.

But men of science have read the laws of the sky. And the next day this passenger beholds the captain looking at a clock and taking note of the place of the sun, and with the aid of a couple of books, composed of rules and mathematical tables, making calculations. And when he has completed them, he is able to point almost within a hands breadth to the place at which, after unnumbered windings, he has arrived in the midst of the seas. Storms may have beat and currents drifted, but he knows where they are, and the precise point, where a hundred lengues over the waters lies his native shore. Here is *Reason* appreciating and making use of the revelations (if we may so call them)of science.

Night again shuts down over the waste of waves, and the passenger beholds a single seaman stand at the wheel and watch, hour after hour as it vibrates beneath a lamp, a little needle, which points ever, as if it were a living finger, to the steady pole.

This man knows nothing of the rules of navigation, nothing of the courses of the sky. But reason and experience have given him *Faith* in the commanding officer of the ship—faith in the laws that control her course—faith in the unerring integrity of the little guide before him. And so without a single doubt he steers his ship on, according to a prescribed direction, through night and the waves. And that Faith is not disappointed. With the morning sun, he beholds far away the summits of the gray and misty highlands, rising like a cloud on the horizon; and as he nears them, the hills appear, and the light-house at the entrance of the harbor, and, sight of joy! the spires of the churches and the shining roofs, among which he strives to detect his own. Mystery—Reason—Faith—Mystery is the lowest, Faith is the highest of the three. Reason has done but half its office till it has resulted in Faith. Reason looks before and after. It not only ponders the past, but becomes prophetic of the Future.

At the risk of wearying our readers we would add a few words on a difficulty connected with the foregoing subject and which sometimes does much to cripple the power of Christian truth and motive. The feeling is, that nothing is known till every thing is known. Such minds, one cannot tell why, expect to find every question they can ask, answered in Revelation. And because they can propose questions that God has not seen fit to answer, they grow sceptical about every truth that is revealed. It is sometimes important that men should remember that the certainty of what is known, is not affected by what is unknown.

Christianity was not intended to teach us everything; but all that is really important to us as spiritual beings has been revealed. And our ignorance as to other things, does not affect the certainty of this. What though no dissecting knife lays open to the physician the principle of life, or the nature of the voluntary and involuntary motions, in our frames, it does not affect the certainty of the knowledge that the pulses throb through the veins and that the hand will obey the volitions of the mind. Though no mechanic can penetrate into matter and discover the nature of repulsion and attraction, yet this ignorance does not affect the certainty of his knowledge of the laws and application of physical force. Though the human mind is but a little taper, still all that its light falls upon, we see as plainly as if all the universe beyond that little circle were not covered with darkness. And so in revelation, whatever truths have been revealed, will always remain truths and will serve to guide us as well as if we saw more of what is now covered with mystery; just as the seaman steers as safely when he sees but a light-house or a headland as if he saw the whole interior of the continent. And these truths are sufficient for us. They are sufficient to guide us to eternal life. So long as we keep our eyes on them and guide ourselves by them we are safe. We are in danger only when we desert them and rely on what we cannot know.

What though the sailor, whom we have supposed on the mid seas, knows nothing of the inhabitants that people the sun, or the changes on the face of a planet, this ignorance does not affect what he knows. There is infinite ignorance, but some certain knowledge; and that knowledge sufficient to guide him to his haven. The sun in the heavens informs him whether he ascends into the latitude of a frozen or a torrid clime; the eclipse of the satellites of a planet enable him to know the shores of what continent he approaches: and a little trembling needle through darkness and cloud and storm faithfully tells him the course he is taking across the illimitable seas. And this knowledge is enough. It guides him safely and directly a thousand leagues, over the waves where no track of a preceding voyager lingers. And so on the great sea of human life, There is a star on the front of the sky to guide us; there is a chart, tempest-tost, and wandering though we be, that tells us where we are and where is our haven. It is the morning star—the star of Bethlehem—that rose over a benighted earth, and still it shines with calm mild light which no clouds hide, no tempests obscure. It is the chart of revelation written out in God's own hand and delivered down to a sinful world.

Much still remains enveloped in mystery. But God in his infinite mercy has revealed enough to guide and support the conscience; enough for resignation in heavy sorrows, enough for trust and peace to the good man at that time when the departing soul can rely only on the mercy of God. We know as much of spiritual truth perhaps as the general mind could appreciate and profit from. God in the gospel of his Son has given us a light and a power which is able to rescue the soul from evil and to redeem it unto everlasting bliss. It is not for us to murmur that we have no more, but by faithful lives, to give loudest thanks for the light and hope and mercy proclaimed unto us from God through our Lord and Savior Jesus Christ. E. PEABODY.

The writer who expects future generations to rise up and call him blessed, who would add his name to those of the great benefactors of mankind, whose memory shall not fail, must inscribe it on the ROCK OF AGES.

(From the Christian Monitor.)

DR CHANNING ON REGENERATION.

Mr Editor.—While listening to an impressive sermon of Dr Channing's a few weeks since, I took down with a pencil, on the back of a letter, some brief notes with a view to gratify a friend at a distance and a former parishioner of Dr C's, by a sketch of the sermon. This I have filled out, endeavoring to preserve the language of the speaker as well as I could in so contracted a form. I presume there is no impropriety in giving it to you for publication in the columns of the Monitor.

Your friend, &c. S.

January ——. Dr Channing preached from the text, '*Old things have passed away; Behold all things are become new.*'

The difference, said he, between the different religions that have prevailed, is in the degree of influence which they exert on the human soul. It is in its awakening effect upon the energies of the soul that the superiority of the Christian religion consists. All that apostles and martyrs have labored and suffered for is to create anew—to wake up the human soul. Jesus is to be regarded chiefly in the light of a quickener of the soul—as giving it new life. He did not belong to one place, one people, one age. His kingdom is in the human soul.

Christianity always supposes two principles in our nature, the animal and the spiritual. Our knowledge of this does not depend on revelation. There has always been recognized 'a law of our members warring against the law of the soul.' We all feel the distinction between the selfish feelings and universal, impartial justice and good will. Every rebuke of conscience is a proof of the existence of these hostile powers of the human mind.

Intellect, at the time that Christ appeared, was subservient to the senses, but he made it subject to the spiritual nature. This was the regeneration which he wrought. He introduced a new order into the soul. He implanted no new power in human nature; this would require an unwarrantable stretching of the language of scripture, which abounds so much in figurative expressions. Regeneration does not consist in new powers, capacities, feelings, but in a new order among the existing principles,—stripping appetite of its power and raising to new life the spiritual part of our nature—placing on the throne the principles that have a right to rule.

Observe what a difference is caused in human beings by the fact that in one, some principle rules, in another some other principle. All persons are subject to the emotion of anger, under provocation, to some degree; yet in some individuals that passion is allowed to hold dominion and to extinguish while it holds its sway, all the better principles of our nature. The most temperate man has thirst, but the intemperate man makes his appetite his highest good, while the other subjects it to reason and conscience. All have the same conflicting principles, but the good man makes the diviner principle the conqueror. It is the proportion established between the different principles of our nature that makes the difference of characters. There is an analogy in this respect between the inward and the outward world. The most beautiful and the most unsightly building may be both built of the same materials. From the quarry which furnished the blocks of which the Parthenon was composed were undoubtedly taken the materials of many rude structures. It was in its beauty of proportion that the superiority of the former principally consisted.

Christianity implants no new faculties—none of which the germs are not in every human being. Its office consists only in raising to the throne of the mind its highest principles, and this deserves the name of regeneration. Implant in a man's heart a new governing principle, and you give a new aspect to every thing around him. Different minds live in different worlds. What another aspect does the face of nature wear to an uninstructed and unreflecting, and to a cultivated mind. Make any thought or feeling an absorbing one, and what a change takes place in the relative interests of the objects around us! How great a change will, for instance, the single idea of a God produce in the impression of natural objects upon us. Seen in connexion with God—as the mirror in which his attributes are reflected, Nature bears a new aspect. It is as if an arid desert should suddenly gush out with fountains, and bloom with flowers and verdure. We need no magic wand to change this creation around us, we have only to work a change in ourselves.

The need of this change is founded in the laws of human nature. By the expositions of some, the necessity for this change was caused by the fall of our first parents. I believe that this necessity existed in our nature as it came from the hands of God. This change seems to be needed equally in all stages of society and was not alone called for by the corruptions of the Jewish religion at the time our Savior appeared. The sensual part of our nature is first developed and comes into spontaneous activity; the spiritual part is quickened by culture. There is no need to teach a child anger, for instance. The selfish propensities grow by being left to themselves, but the higher starve by neglect. When they begin to act they have to encounter the others which are already developed. The infant conscience is in the midst of mutiny. The better faculties must fight for dominion. A new creation, then, is needed in every mind.

These considerations afford no countenance to original sin. There is no sin in a child's anger. Sin supposes knowledge and power of self restraint, and until that exists, the child is in no degree responsible except for excesses which it has the power to restrain. There is no such thing as infantile depravity.

The better principles are meant to be roused and unfolded by conflict. The child has aid too in this conflict. It has feelings which though not virtue, coincide with and reinforce it.

Filial attachment is such a feeling. The sense of shame and of suffering throw their weight in the scale. Still, in the first stage of life the passions domineer and we need the new creation: and this raising of the better principles into ascendency is like organizing a chaos into a beautiful world.

This new creation consists in raising to supremacy, 1st, the Reason. 2d, Moral Principle. 3d, Religious Principle. Time, said Dr C., will allow only of the consideration of the first. Reason has truth for its object. It substitutes the real and the universal for the mutable and the partial. It leads us from the interests of the present to the regions of pure truth. It is the tendency of the senses, the imagination, the selfish principles, to cloud it. Sentiment is too much dwelt on in religion. A religion of impulse is often approved, and a distinction has even been accorded to men of unreflecting piety. It is idle to say that religion belongs to the heart and not to the head. How can there be feeling without thought?

Reason has to struggle against the selfish principle, against the influence of passing events, and against the passions.

1. Reason must be above self. It must be impartial. In the influence of selfish feelings is the spring of men's errors. Reason knows nothing of self. Like a clear far-seeing eye looking down upon ourselves as God himself looks upon us, it is like a God in the soul. What false weights and measures does self use! So common is the bias of selfish considerations, that we hardly blame those who are influenced by them. An unjust judge sits in every human breast.

2. Reason is above the influence of present opinion and passing events. Reason does not reflect the impressions that prevail around it. It is not moved by the clamor of crowds and the aspect of the times. It does not abandon great principles to expediency. It aims to free men from the vassalage of the present moment. It maintains fidelity to truths that find no response in the feelings of the present age. Christianity sets forth broad and everlasting truths. A great principle must never be surrendered to clamor or diluted by compromise. A great truth partakes of the sacredness of God; we must not tamper with it. A truth such as that of the infinite worth of a man, sheds light like that of the Sun, and it does more than all that moralists have taught for ages. It lies at the foundation of all the great improvements of our times. All the progress of society is owing to it.

3. Reason is to be raised above the passions, which color, distort and exaggerate their objects. Under the influence of the passions most men are irrational, fancying stability in their fluctuations—toiling, as it were, to strike root in the ocean or to build in the air. They see other men laboring to accumulate fortunes, and dying without having added to their happiness, and yet they yield themselves to the same passion for gain. Christianity enjoins a mastery over the passions.

Life, then, interpreted by reason, assumes a new character. 'Old things are passed away; all things have become new.'

To recapitulate. The Regeneration which Christ brought is giving to the higher principles of our nature the supremacy. The saddest view of human life is the monstrous disproportion between our propensities and our nobler principles. Man is not so much a monster as he was before Christ came, but how few are there who give to the nobler part of their nature its rightful ascendency. The sad view of man is not that he is subject to this or that sin, but that he subjects his whole spiritual to his animal nature. An open insult to God, a blasphemy, shocks us. But how much more criminal is it to do violence to the divinity within us, by silencing that inward teacher which is an emanation from, or an incarnation of divinity.

We die alone. If we have not lived in solitary communion with God, we shall start at finding ourselves in the solemn silence of death, about to launch forward where no friends, no ordinances, can accompany us.

Rev. H. Martyn.

THE SONG OF THE DYING.

Disease had well nigh done its work—the flame but glimmered in the socket, one moment more and it would be out. The dying girl called, by her waving hand, her sister to her, and faintly breathed forth the wish that she would sing—sing some sweet melody, that she might leave the world with the tones of inspiring music on her ear. 'And what, dear sister, would you choose for me to sing?' Sing, Harriet, my favorite. The sister well knew her choice, and sat down to the instrument and brought forth its sweetest and softest tones; they were indeed born of heaven, and never had music a holier influence than when it breathed forth the elevated thoughts of the dying one, dying in the beauty of her youth, and yet willing to depart. We looked on her with sacred awe; we felt we were in the presence of a being of another world, who was soon to know the mystery of death. What a calm and beautiful expression was on her countenance! What a glow was on her cheek, and a brilliancy in her eye, as the notes of the favored song rose sweet and clear, and seemed to float around the couch of the dying! O is not this religion worth possessing! that enabled her to wear a heavenly smile at the last moment, and show that she felt the words that were uttered, though she could not speak them! And she died as the sister repeated:

'I would not live alway, away from my God,
Away from yon heaven, that blissful abode.'

There was much to wean thee away, fair sister of the gentle speech and tender eye! Storm after storm did indeed rise 'over thy way,' and heaven was fairer to thee than earth. And when the pale conqueror cometh to bear me from this changing world; may thy sweet cheerfulness be mine, and some gentle one sing me to death's sleep as thou wert. Sweet sister, we part from earth's melody, for the purer and nobler strains of heaven! The strains that greet us as we linger on the shores of mortality are not the last, for there are harps and voices in that home that awaits us, and everlasting songs will be sung to the praise of our Father and our God.—*Lady's Repository.*

SELF-GOVERNMENT.

How great is the pleasure that arises from self-government! When that governs in us which should govern, and that is subject and obeys which should obey; when a man's mind is completely furnished with directive practical principles, and his heart is so framed that it is capable of being prescribed to, is patient of restraint and direction, easily obeys the rein and follows the leading of an enlightened, well instructed mind; when the order is maintained between the superior faculties and the inferior, and there are no contentious murmurs of ungovernable appetites and passions against the law of the mind. It is true, that where the holy rectitude doth but in a degree take place there will be many conflicts, but those conflicts are in order to victory; and how joyful and glorious is the triumph upon that victory! When the soul enters upon its thanksgiving song, I thank God through Jesus Christ our Lord! how happy state is that when there are now no tumults within! The wicked (which is the very import of their name,) are as a troubled sea, that cannot rest, whose waters cast up mire and dirt. Here there is no governing principle in any power; no sceptre, no trident to check and allay the rage of those waters. But when his power goes forth in the soul, whose very word winds and seas obey, how peaceful and pleasant a calm doth ensue!—*John Howe.*

ENGLAND AND AMERICA.

Every thing that tends to cement and strengthen the bonds of union and harmony which at present happily exist between this country and Great Britain, is a good. Every voluntary act of justice on either side, every kind word, every just appreciation and acknowlment of each others claims to respect and commendation is a good of much value, to be acknowledged with gratitude and to be nourished and encouraged with the most careful and persevering assiduity. It is on these accounts, that we take pleasure in giving publicity to the following passages from an article in the Eclectic Review, on the periodical Literature of England and America.

The influence of periodical literature, especially over that portion of our race who speak the English language, was never so powerful as at the present moment.

Persons intimately conversant with the state of society in the United States, testify that the effects of British Periodicals are very perceptible, and that, notwithstanding the counteracting principles which there exist, a powerful and very beneficial feeling is produced by them, in some of the secular and moral relations. There is an amplifying connexion now existing between Britain and the Anglo-Americans, which nothing can arrest, and no earthly power can sever. Every thing conspires to assimilate and cement the two great maratime and commercial nations. Their identity of language, the want of which, since the original confusion of tongues, has been the grand source of national alienation and wars, must naturally attract the citizens of each country, and bind them in concord. Friendly intercourse is thus facilitated, while commerce, in all its departments, extending as the American population multiplies, must tend greatly to strengthen the other bonds of union between the 'men of one speech.'

Other affecting considerations are intimately connected with that relation which subsists between Britain and America. Scarcely a family can be found in Britain which does not number some relatives or some beloved friends among the citizens of the United States. This source of amity is increasing with great celerity by constant intermarriage. Our American brethren visit Europe for business or improvement, and are often accompanied on their return to the Western side of the Atlantic, by a wife from our Anglican firesides; while many daughters of the puritans can be numbered in our seaports and manufacturing depots, who have confided their comfort to the faithful affections of an English husband. This appears to us to develope a most exhilarating harbinger of national peace. War with the United States of America, in this aspect, would be as unnatural, and to every moral sensibility as repugnant, as the desolation of our own households or the murder of our parents, children, or friends!

Exclusive of those social modification which arise from the more ancient establishment of our national polity, there is a remarkable *oneness* in all the fundamental theories which constitute the basis of national organization among the British in Europe, and their brethren by domestic and national consanguinity in America.

We advert not to civil and criminal jurisprudence although it is truly marvellous how much of antiquated feudalism is still legalized in both countries, and thus so inconsistently prolonged, while the rubbish of the dark ages covers the field of truth, and obstructs the growth of the trees of Reason and Equity, blasting 'the fruits of righteousness.' Nevertheless the two grand foundations of progressive civilization and prosperity in Britain and the American republics are identical. The doctrines of civil and religious freedom, and that moral philosophy which is derived from the 'oracles of God,' notwithstanding their deversified concomitants, are the same; and equally acknowledged as supremely authoritative by the inhabitants of both hemispheres.

The rights of conscience asserted by some of the Puritans, defended by Milton, Owen and Locke, and ever subsequently held by consistent Non-conformists, are maintained in all their energy by the children of the 'pilgrims.' Among the Anglo Americans it is held to be a self-evident truth, that civil liberty is a phantom where religious freedom is not *established*; and they insist upon it as an oracular decision, that civil liberty is exactly proportioned to the extent with which the unalienable privileges of the gospel are admitted and enjoyed. That cardinal axiom, however much obscured by the surviving gloom which still hovers over the countries of Europe, is the corner stone of the present British polity; and though accompanied by the fatuity and oppression of the Papal centuries, it is gradually bursting those Anti-Christian fetters in which the human intellect and physical faculties so long have been imprisoned.

The grand experiment which during half a century has been making in America, is merely the legitimate operation of the Puritan system, illustrating its noble attributes without the restriction of despotic control. That monstrous anomaly, *slavery*, which has been attached to the American confederacy, with other excrescences, could easily be cut off, and the severance would only leave that body politic more healthful, sound and vigorous. In this aspect, the similarity between the opinions and judgment of the most enlightened citizens of the two countries is truly gratifying, and however various may be the influence of extraneous circumstances on that identity of sentiment, yet the grand cohesion remains; and upon all the sublimer topics which combine the farther improvement of mankind in civic prosperity and individual illumination, the people of Britain and the Anglo American are cordially one.

But this momentous fact becomes more obvious still when it is recollected that the motives which impel the two nations to act are the natural emanation of a submission to the same revealed authoritative will of Jehovah. The standard codes of both countries through all their ramifications, presuppose the undisputed sway of the doctrines and precepts of divine revelation.

Now it is certain that Christianity ever tends to remove discordancy, and to assimilate the communion of sincere and faithful disciples. Probably in no characteristic are the graver classes of the British and the Anglo American more alike than in reference to their religious creeds and devotional forms. An American might be transferred from New York to London, or Liverpool, or Bristol, between the stated periods of worship on the Lord's day, and scarcely realize that he had made the change, by any perceptible difference in the exercises of the sanctuary. A British Episcopalian, Independent, Baptist, or Methodist might also be removed from his own residence to an American temple of devotion, and unless by the substitution of the names of the different governments in prayer, he would scarcely be apprised that his locomotive machinery had suddenly displaced him to a distance of three or four thousand miles. He hears the same language, sings the same hymns to the same music, and unless he was in a mood to criticise, would not discern any variation in the doctrinal principles offered to his meditation. Now such a unity must inevitably be productive of very important national results, when the present commanding influence of the Christian disciples in both countries is duly estimated. Hence it is a momentous question—How can that intercourse be rendered most beneficial and permanent?

FLOWERS.—'Flowers furnish gorgeous imagery and beautiful thoughts. They constitute the most delicate and touching language which affection could devise. They speak devoutly to the heart. No marvel is it then, that woman loves them. They bear such touching similitude to her own history—repaying with grateful fragrance and beauty the hand which cherishes them, and dying beneath the blighting influence of this world's coldness and neglect.'

(From the Lockport Freeman's Advocate.)

Extract from Remarks on Sensualism, read before the Unitarian Reading Association, of Lockport, N. Y.

Sensualism shows itself again in the common ideas men attach to the Useful. With the many, the Useful is that which gives bread, or shelter, or some comfort to the body. Whatever does not this, however it may quicken, exalt, or refine the soul, is seldom classed with the Useful.—Most of the sublime and beautiful in nature, art, poetry, is therefore set down as of nothing worth, because it is reckoned of no use. A beautiful landscape, though the love and peace and glory of heaven rest on its face, and appeal with melting tenderness to the heart, is reckoned useful, not for this, but for the bushels of wheat it will produce, or the annual income of cash which it may yield its owner. Fruit trees, are esteemed useful for their fruit, and forest trees for their timber. Niagara Falls are of no use, because the water cannot be easily appropriated to manufacturing purposes. The star-lit sky is entirely useless, for you can neither eat it, drink it, nor cut it up into lots to speculate upon, nor make money out of it any way. The same is true of bright sunsets, golden clouds, the brilliant aurora, rain-bows and moon-light. Singing birds are worse than useless, for they pick up the grain. The productions of Michael Angelo, Raphael, or Titian, are useful as articles of merchandize, or *would* be if there were sufficient demand for their works in the market to make a quick sale of them. A Poem, however it may subdue the heart to love and adoration, is useful so far only as money many be made by its purchase and sale. Thus speaks Sensualism of the lowest order. It values things according to to their material use, or the gratification they will bring to the bodily senses. Of the spiritual uses of things it knows nothing, and could not appreciate them if it did.

There is another state of mind, considerably above this, which not a few seem to mistake for Spiritualism itself. Yet it is not Spiritualism, though it lie upon the borders thereof. It loves the beautiful in Nature and

in Art, and ever delights in contemplating whatever is fair, sublime or poetic.

The lake, the sky, the landscape or waterfall pleases the eye. A well executed piece of music pleases the ear. A fine painting pleases the taste. A good poem pleases the imagination. Thus it values things for the pleasure they give, and calls every thing useful that delights the imagination or taste. Its pleasure is indeed innocent and its enjoyment of a rational kind; so that the state of mind it indicates might properly enough be denominated Rationalism. Still if nothing higher be gained or sought for than a pleased eye or ear or a delighted fancy, it is plain that Spiritualism is wanting, and the spiritual uses of things not understood. It is still to the natural and not to the spiritual man, that things minister a gratification and use. True it is to a high part of the natural man, but a part nevertheless which depends on the senses, or is nearly allied to them. It is also nearly allied to the spiritual. So that it seems to be a region of mind bounded on one side by Sensualism, and on the other by Spiritualism; a beautiful country thro' which is a highway from Egypt to Israel. A pleasant land therefore to journey in, but not good for an abiding place. It is not the mind's highest elevation—not the soul's sweet home. It estimates things more by the pleasure—a refined pleasure—which they minister to the taste, than by the spirituality of mind they induce. But Spiritualism, which is opposed to Sensualism, measures the use of things by the spiritual instruction they impart, the spiritual affections they inspire. It accounts that the most useful, which exerts the most spiritualizing influence: which is the best medium to man of the Divine; which conveys to him most forcibly, truth pertaining to God, heaven, the soul, and the great work of his regeneration. It does not despise or think meanly of the natural use of things, but does not value them chiefly on this account. It ever looks through nature—the effect, to spirit—the cause. As heaven and its delights, therefore, are higher than earth and its delights, so is Spiritualism higher than Sensualism, and the spiritual use of things above their natural or material use.

FOR THE REGISTER AND OBSERVER.

MORAL VIEWS OF COMMERCE, SOCIETY, AND POLITICS, IN TWELVE DISCOURSES, BY ORVILLE DEWEY.

Mr Editor,—From a reader of these sermons we expect, almost as a matter of course, an expression of approval and admiration; and that not only from the established character of the author, and the popularity of former productions, but from the high moral tone, that pervades this particular work, and the ardor, which is breathed into many sentiments, which are of the utmost importance to public and private virtue. With all the excellence, however, which marks the greater part of this volume, it is probable there will be more than one reader, who will regret that two of the discourses, viz: the seventh and the twelfth, have not been more qualified in expression, if not in sentiment; and, as the sermons will probably pass through more than one edition, I would suggest, for the candid consideration of the author, whether the seventh discourse particularly, or that which relates to Associations, does not require several modifications, in order to prevent perversions.

If the author, in the discourse referred to, has fallen into error, it has perhaps been occasioned by his dread of associated influences, or the influences exerted by majorities, whether wrong or right, in the particular objects proposed; the fear of merging individual in general character. Doubtless there is danger of this. We ought not to be mere imitators in doing good. He is very far from what a man should be, who does not think, and feel, and act for himself, whenever he can safely renounce all dependence on others. It may farther be conceded, that mankind are generally deficient in moral independence; too much inclined to talk as others talk, and do as others do, without inquiring for a moment whether it be right or wrong. Till, therefore, we can supply this defect of personal inquiry and consideration, would it not be better, if possible, to bring persons of this description under good influences, than to leave them to those, which will not only make them slaves or machines, but very bad of their kind? The efforts of the author to make men independent in moral thought and action, would not perhaps have been less valuable, if they had been mingled with some cautions against the opposite extreme. However great the fault of yielding too readily to public opinion, and especially to the opinions of large societies, composed of those, whom we have been accustomed to respect, it may be seriously questioned, whether it be a greater fault, than the renunciation of a sentiment or practice, on the simple ground that it is supported by the general voice. As little can it be doubted that this is the principle, on which many free thinkers and free actors in different ages and countries have proceeded. In saying this, I have no reference to distinguished characters in any party, in our day and country; but there is a kind of independence, which is apt to be overrated, as a moral quality; which is proud, self sufficient, unyielding; more disposed to assert, than to inquire, or consider; which finds a merit in that, which was never intended for man.

One of the principal objects of the sermon, we are considering, seems to have been, to sound an alarm against moral and religious associations in general, such as Bible Societies, and Temperance Societies. It is true, Mr Dewey does acknowledge that such institutions may be productive of good; but there is reason to believe that a reader, who is really hostile to everything of this kind, would infer from the discourse, taken as a whole, that the author was, at most, a very doubtful friend of them. From some passages, it would seem, that, while they may be full of mischief, they are seldom, if ever, of any great importance to the promotion of truth or virtue. On the 171st page it is said, 'I hold that public opinion is more than sufficiently strong, without any artificial aids or arrangements, to give it greater power;' and a little below, 'there is no reason to fear that public opinion will be too weak; that majorities will be too timid and scrupulous.' If these representations are intended, as I suppose they are, to bear against the establishment of moral associations, it appears to me they are chargeable with a vagueness and deficiency of logic, which were hardly to have been expected in an author of such general merit. Prior to the establishment of these societies, there was not such an overwhelming preponderance of public opinion in favor of distributing the Bible, or of checking that flood of intemperance, which was threatening to drown the world, or any other object, confessedly good, for which associations have been formed. In every instance, so far as I know, these associations have been formed in opposition to general opinion, or in a general vacuity of thought on the subject; and, where a minority are struggling with the combined power of greater numbers, Mr Dewey concedes to them the right of acting in concert; but he seems to limit this concession in such a manner, as would often, if not generally, reduce it to a nullity. Among other things, we read, page 173, 'If this were a proper subject for legislation, and the power of enacting such a rule were given me I would cause every association, whose object it is to operate upon public opinion, to die the moment it reached the point of predominant influence; success should dissolve it. Public opinion wants no such aid to make it strong. It is too strong already.' What does Mr Dewey mean by the universal proposition that 'public opinion is too strong already,' introduced, as it is, with reference to associations? Is public opinion already too much opposed to horse stealing, or gaming, or intemperance? Is it too much in favor of a good prison-discipline? too much disposed to peace, or to the acknowledgment of christian truth and duty? If these, and many other questions like them could be answered in the affimative, still there is at least one man in the world, who would doubt the expediency of annihilating a moral society at the moment, when the scale of public opinion turned in its favor; and it is a little difficult to conceive how the author can maintain the sentiment quoted above, without proscribing all *legislation* on moral subjects; without urging the repeal of all penal Laws. During the year past, the doctrine has been strenuously maintained in Massachusetts, that no law, affecting a subject of general interest, should be passed, without a degree of consent, approaching to unanimity, and very few deny that the majority should be a large one, when all the persons interested are taken into view. If moral associations were to be dissolved, as soon as they attained to a slight ascendency, what security could we have against a speedy relapse into a state of things more desperate, than that, from which we had risen? Suppose, for instance, that in one of our States, in which it is infamy and ruin for any man, whatever his conscientious scruples, to refuse a challenge to fight a duel, a society should be formed for the purpose of correcting public opinion, and, by the extraordinary exertions, which undoubtedly would be required, should succeed in persuading a little more than one half of the people that the custom of fighting ought to be abolished, and that they should then leave the matter to individual exertions; would it be strange if all that had been gained should soon be lost? The temporary minority would be likely, in such a case, to embrace those members of the community, who were most distinguished for passion, energy, and perseverance; and it would be easy to foresee that a change in the balance would require little more time, than the vibration of a pendulum. If our author will give a second thought to one proposition contained in this sermon, p. 181, he may perhaps be satisfied that there are considerable classes of men in our country, as well as in every other land, who do feel an 'immediate interest in resisting enterprises of a moral nature;' an interest, which, by its activity, perseverance, and concert will, as I think the history of the world too clearly demonstrates, be more than a match for individual opposition, languid and desultory, as it generally is, even in a good cause. One remark farther will suffice on the point, on which I have dwelt much longer than was intended; and it is this, that the principle, on which Mr Dewey objects to the associations particularly brought into view, seems to be equally conclusive against all *civil* and *ecclesiastical* associations. It is the danger of infringing on the liberty of private opinion. So far, indeed, as this point is brought into view, civil government and religious associations would seem to be the worst things in the world; and I do not see how the author can avoid the conclusion that, at the moment when Christianity has attained any ascendency over infidelity and vice, all our churches and congregations should be broken up and dispersed, lest the opinions, the feelings, and the conduct of a majority should have too much influence on the individual members of the minority.

Mr Dewey does not profess himself an opponent of moral associations, but declares the contrary once and again. Still it appears to me that the general tendency of his discourse is, to excite such enmity, or at least to raise such suspicions against such associations, as would render them feeble, where we should wish them to be strong; and I would ask him to read those parts, which relate particularly to the Temperance Society, and endeavor to recollect whether they were not written under some peculiar excitement, arising from local abuses in this or that particular branch of the Society. After three very attentive perusals, it appears to me deficient in that candor, for which the author is generally distinguished. Moral Societies in general are allowed to have done some good, and to be worthy of a limited and temporary existence; but, while some hard things are said, and others insinuated against the Temperance Society, I do not recollect that there is any thing expressly conceded in its favor. Indeed there is one passage, that seems to throw a suspicion on all the apparent reformations, it has ever effected. In this particular, there is a striking difference between the author of this sermon and the most determined opposers of the *Law*, recently enacted in Massachusets, relative to the same subject; who are almost unanimous in acknowledging the importance of the moral change, wrought by the efforts of that Society prior to the year 1838.

That individuals, and perhaps some branches of the Temperance Society, have done or said things which were impolitic or unjust, is readily conceded; but the author is requested to consider, whether his invectives are not too vague and too general. By the Temperance Society, I suppose, most persons will understand, the great confederacy of all the local Societies, established for the same purpose, throughout this country, if not throughout the world; and whatever doctrines or measures may be adopted in this or that particular place, it appears to me uncandid to charge them, if wrong, upon the whole confederacy. On such a ground, no cause, that ever engaged general attention, could be acquitted of injustice and folly. It is new to me that the Temperance Society, as such, is chargeable with the doctrine that 'the use of alcohol, as a drink, is in itself a sin.' It is likewise new that they insist so much, as appears to be insinuated, on the efficacy of a pledge; though it is, in my apprehension, far from being so futile a thing, as some have represented.

In conclusion, I acknowledge that the public need to be warned against the perversion of associated action. Let all Societies, and especially those which are formed for the promotion of morality and religion, depend chiefly on argument, and not on authority, or numbers, for the advancement of their cause, and let the people be exhorted to inquire, examine, judge, and act, every man for himself. If any are slow in adopting our opinions, or giving their support to the measures, we may think most important, for the attainment of the most valuable ends, we should still be forbearing, and leave them to pursue their own course, without unreasonable molestation. One thing, however, is to be remembered, viz. that dissent from common opinion, and from those pursuits, which others regard with a lively interest, must of course leave a man destitute of some of those social enjoyments, he might otherwise share. It is impossible, in the very nature of things, that we should think so highly of those, who differ from us in great practical principles, as if they agreed with us. The supposition would imply a contradiction. A person, who is punctual and conscientious in attendance on *public worship*, for instance, cannot think so well of one, who seldom or never appears in the Temple of God; nor can one, whose heart and hands are open for every generous enterprize, feel any great complacency for one, who seems to be living for little else than himself, and the narrow circle of his own family. In all such cases, we should abstain from severe censures, and, in the exercise of humility and candor, endeavor to put the best construction on the professions and conduct of those, who differ most widely from us; but, I suppose, we are not to desist from the most strenuous pursuit of those things, which, in our view, are essential to the general good, though there may be some, who cannot be persuaded to co-operate with us.

S. W.

Archbishop Potter was the son of a poor farmer in Oxfordshire. On one of his public days, when many noblemen of high rank were at his table, his servants came in to inform him that a venerable looking man was inquiring for him, and insisted on seeing him. Potter (the archbishop) on further inquiry, ordered a chair to be placed at his right hand, and that the old man should be brought in. He was so, and the archbishop introduced to the assembled noblemen his own aged father, and begged his father's blessing in their presence, and declared before them all the double delight which he felt, when he could welcome his parent in his own prosperity, and remember the humility of his home, and think of the happiness of his father on looking on and blessing his successful son.

For the Register and Observer.

SINGULAR MISAPPREHENSION.

'It can be abundantly proved—says a distinguished Episcopal minister, the Rev E. M. Johnson—that in New England during the last thirty years the *common schools* have been neglected, of course have fallen off rather than improved—*the Colleges* have remained stationary—the religious societies have become more and more distracted and divided—their teachers have been changed and dismissed until there can be hardly said to be any thing like a *settled ministry*—the *Sabbath* (so called by them) has become awfully desecrated—*intemperance* fearfully prevalent The Churches have signally failed to resist the torrent of irreligion and vice. Every sort of heresy prevails abundantly, from that which denies our Lord's Divinity to that which denies our future existence and accountability. It is indisputably true that during the last thirty years the cause of religion and public morals has most awfully retrograded even in New England.'

This paragraph above is part of an argument lately published and extensively circulated through the city of New York, against Foreign Missions. Strange to say, this awful lapse from intelligence and piety is the necessary result of the sending abroad chiefly from this part of the country so many Foreign Missionaries—and the engaging with so much zeal in doing good away from home! Were not the character of its author an influential one, through his general catholicity of spirit, I should not invite your notice to the calumny upon our father land. But having asked of him, personally, some better proof than a presbyterian letter in a New York Review can afford, and being denied—it only remains that the unsupported assertion should be at once, indignantly denied.

No doubt every good man sees much to be amended in New England morals and institutions—no doubt the common school has never yet been valued enough—and there is an alarming growth of vagrancy among the clergy, this latter not in itself constituting an evil without any good. And for the growth of *heresy* (as this high Churchman names independence of religious thought) no doubt our community must plead guilty—though not at all for the spread of infidelity as he implies; which is unknown with us compared to its spread in the head quarters, I mean the principal location, of Episcopacy. And above all, may I say it? New England is a little apt to think of herself better than she ought to think—to believe she has nothing to learn of others—and that every custom, no one knows how or why established within her limits, is altogether perfect. And this very pride limits her influence and makes the rest of the country quick to see her foibles and keen to censure them.

But, the charge against our schools and colleges, against the general efficiency of our pulpits, and the common morals of our people is too grossly false to need circumstantial reply. Why, beneath this very clerical censor's eyes, the most accepted and best paid school Teachers are New England ones—men and women prepared for this noble labor in the awfully retrograded community of yankee-land. In business, Eastern men have won (we pray may ever continue to sustain) an enviable reputation for integrity and Christian principle. The pulpit too, whether supplied from the heresy or orthodoxy of Massachusetts and Connecticutt, has in this neighborhood, I say at least as much of public esteem as that prepared in anyother portion of the Land. But it is hard to stop: to notice this charge is enough.

It is curious that the same pamphlet, after taking-to-do the Bible Society, proposes and prays for a general union of the church, under the Episcopal, Roman Catholic and Greek divisions, 'into one—claiming that 'the Anglo Catholic Church' is one of the branches of this Divinely planted Tree. What say our Episcopal Brethren to this? Not a little indignation must it have awakened had it come from our side of the house.

F.

A FRIENDLY WORD TO RELIGIOUS POLEMICS.

We are professedly, going to Heaven, that region of light, and life, and purity, and love. It may well indeed become those that are upon the way thither, modestly to inquire after truth. Humble, serious, diligent endeavors to increase in Divine knowledge, are very suitable to our present state of darkness and imperfection. The product of such inquiries we shall carry to heaven with us, with whatsoever is most akin thereto, (besides their usefulness in the way thither.) We shall carry truth, and the knowledge of God to heaven with us; we shall carry purity thither, devotedness of soul to God and our Redeemer, divine love and joy, if we have their beginnings here, with whatsoever else of real permanent excellency, that hath a settled, fixed seat and place in our souls now; and shall there have them in perfection. But do we think we shall carry strife to heaven? Shall we carry anger to heaven? Envyings, heart-burnings, animosities, enmities, hatred of our fellow Christians, shall we carry these to heaven with us? Let us labor to divest ourselves, and strike off from our spirits, every thing that shall not go with us to heaven, or is equally unsuitable to our end and way, that there may be nothing to obstruct and hinder our abundant entrance at length into the everlasting kingdom.—*John Howe.*

FOR THE REGISTER AND OBSERVER.

KEEP TO THE RIGHT.

My father followed the humble occupation of toll-gatherer, on one of the numerous bridges that conducted into our large city,—(large as I then thought it, for I had not at that time visited the more populous cities of Europe). Among my earliest reminiscencies, I recollect standing opposite the little toll-house and reading the following words, written in large black letters on the white sign-board. 'KEEP TO THE RIGHT, IN A STRAIGHT LINE."

I have now passed the 72d milestone of the highroad of life, and feel that I am nearly at my journey's end, and yet the magical characters on the toll-house, are as fresh in my mind, as when with considerable difficulty I first spelled them out; in fact they have been a sort of guide-board to me through life.

At school, I often got into difficulties with my companions, but endeavored even at that early age never to forget my first lesson; (a lesson I am convinced of far more importance than many taught in schools), and by always keeping to the right, our quarrels were generally soon adjusted.

From school I went as an apprentice to a wholesale grocer, and here a new series of trials commenced; I was much troubled by the deceitful conduct of my older fellow apprentice, who by a long course of double-dealing, had blinded our good natured master, and won his confidence. I remember once in particular, it was when I had nearly completed my 20th year, one of our customers had purchased a cask of spirits, (it was a time when people drank without *measure*,) which cask he desired should be sent on board a vessel, just ready to sail. My master who had the best of all spirit (the spirit of accommodation) promised it should be done, although the lateness of the hour made it somewhat inconvenient, and according to his usual custom, directed the oldest lad to do it, who being in a hurry to leave, left it for me to attend to—owing to some circumstance, I entirely forgot to do it.

The next morning our master inqured if the cask had been shipped, and was told by him whose duty it was to have attended to it, that it had been done, for he had seen to it himself; a short time after he accidentally inquired of me, if the vessel had sailed—Although a simple 'yes sir,' would have saved myself, and hid the fault of my companion, yet 'Keep to the right' thought I, and with a trembling voice I confessed my neglect, and told him the cask was still in the store—the result was, that my companion was dismissed, and the following year, the newspapers informed the public, of the important fact that Mr James Jones, had admitted myself as a partner in the concern.

I do not wish to speak of the more private affairs of my life, but I will mention one, which at the time, annoyed me much. A young man and myself were both paying our addresses to the same lady; by a constant system of unfairness, he succeded, and married the lady, and left me for a time, a little in doubt, if, on certain occasions, I might not deviate a trifle from the straight line of duty, but I was not in doubt long, for their subsequent history, proved that they had used deceptions towards each other, and if the account their neighbors gave of them could be believed, their lives were any thing but happy.

Since then I have been married and have great reason to rejoice that I 'kept to the right,' in some other affairs beside those of business.

Owing to mercantile misfortunes, I was obliged to give up my business, and my property was to be placed in the hands of my creditors. An intimate friend, with whom I consulted on the step I was about to take, advised me to save out a considerable sum for my necessary expenses, and seeing me hesitate, told me that he who 'provideth not for his own is worse than an infidel.'

Insert the words 'by honest means,' said I, and the passage will be perfectly applicable—I acknowledge the authority of the quotation, for from the same source I learn that 'he that walketh uprightly, walketh surely,' and also that we should not leave the path of uprightness to walk in the ways of darkness.—I am *in* the *right*, and moreover I intend to *keep* so. The following day I made my affairs known to my creditors; one of whom exerted himself to obtain for me a situation, by which I have since acquired a handsome competency.

During the last year, having a desire to see once more my native place, I commenced my journey; when I arrived at the spot where the old bridge formerly stood I found it had given place to a fine new road, with large stone arches, for the water to pass under, and looking for the old sign board which I found had been removed, (the present generation I presume having learned its good precepts, it was no longer needed) my chaise was nearly upset by coming in contact with a new fashioned vehicle drawn by four horses—and which appeared to be full of passengers—inside and out.

It was a minute before I recovered my recollection, when I remembered that in my anxiety to find my old friend the sign board, my eye sight being rather dim, I had gone from the straight path that I should have kept, and narrowly escaped severe injury—how dangerous it is, thought I, to make even a slight deviation from the right path, especially in our contact with the busy world.

I am now once more at my quiet country cottage where I have placed my favorite maxim on the gate post, that led down the avenue to my house.—This, some of the neighbors say, is a foolish notion of an odd man—perhaps it is; but through my life I have never known the maxim to be out of place—or any one ever to go astray who always kept to the right—and I am certain that if I should ever be so happy as to enter the Eternal city—although I may not see the sign-board on the way—yet I well know that all whom I meet there must have come by the only straight and narrow way that leads to that happy abode.

J. S. W.

FOR THE REGISTER AND OBSERVER.

A LEAF FROM MY JOURNAL.

I am seated upon a high cliff. Far below wave the tall pines and oaks of the forest, which stretches off for miles through the valleys and over the hills. In yonder opening reposes a placid lake, while here and there may be seen sections of a river flowing from it, and winding its course among the green meadows. Beyond the stream, at the right, are fields of grain and grass—pasture-lands extend over the small hills, on whose sides are seen cattle ruminating—farmers' houses are scattered about—and a few miles away, appeared the spires of some village churches, relieved by hills in the background, with mountains in the blue distance. A few light, fleecy clouds are floating near the horizon, but the sun lies fair upon the landscape.

It is pleasant to contemplate this scene,—to see nature fresh, as it were, from the hands of her Creator,—and in gazing to have the soul tuned to the divine harmony, as it is borne on the morning breeze from all the mingled voices that rise in full, deep chorus, though at times scarcely audible, to the All-Creator. But, hark! What discordant sound is that which mars the harmony of the scene? Can it be man's voice? Yes,—man, the only being who has a soul to enjoy this scene, the lord of Creation, in thoughtless passion, while he labors in a neighboring field, is giving utterance to unhallowed words;—he is profaning the name of his Maker. Oh, that man might see nature in its true light, and how would he be awed by its beauty and grandeur! How would he ever feel, when under the open air, that he is in God's own house—a temple not made with hands.'

CHRISTIAN REGISTER.

BOSTON, MAY 4, 1839.

THE ATONEMENT.

TRACT No. 140, ON THE ATONEMENT. BY E. B. HALL.

We cordially recommend not only the perusal, but the study of this pamphlet, to our readers. It contains a candid and lucid statement of the present state and view of this doctrine among its friends, and an able defence of the truth in regard to the subject.

Unitarians ought to possess themselves of definite and accurate information on this point. It is becoming a test question among the sects, calling themselves Evangelical. Election, total depravity and the trinity, they appear disposed to pass over with a commendable celerity. But the doctrine of the Atonement they are rallying upon as their last strong hold. We rejoice at this. We have no doubt we shall soon carry it. It enables us to concentrate our energy and efforts. It inspires us with renewed confidence in the power of truth. We look forward with profound emotions of joy to the time, as not far distant, when not a cloud, arising from *gross* error shall longer float in the sunshine of God's impartial love and boundless mercy.

Where can we find the origin of this doctrine, to us so strange, so pernicious in its influence, so low in its character, so at war with the plainest declarations of scripture, so unworthy of God? It is probable several considerations, or modes of reasoning, have contributed to its rise and support. It is however impossible to speak with any confidence concerning a matter so involved in obscurity. We will however, state what appear to us the probable sources of the doctrine. Men have ever been disposed to think God altogether such as themselves. They have ascribed and do now ascribe to him their feelings and affections, purposes and passions. The selfish and the vain, the proud and the ambitious, ascribe to him their predominant sentiments. And these sentiments too, afford the medium through which they look upon the divine countenance. Retaliation has been one of the strongest passions of men in all ages. It has been deemed most just and honorable. He who did not insist on it was scorned as base and cowardly.

Man has demanded satisfaction, full, ample satisfaction for all his wrongs—for every trespass on his rights, happiness and dignity. Repentance has never been deemed a sufficient offering to win forgiveness. Satisfaction has been sternly, unrelentingly demanded. It has been and is now pursued even to the shedding of blood. This passion, vicious and vulgar as it is, has been ascribed to God. It was thought his honor and dignity must have satisfaction—must be appeased. To forgive on mere repentance, was considered derogatory to his glory and greatness. The plain declarations of the Bible, 'repentand be forgiven,' availed nothing. The god of this world blinded their eyes. They would not believe the Majesty of the universe could act in a manner so unworthy of himself. Hence arose the doctrine of satisfaction—of Atonement. The innocent Jesus died in infinite agonies to appease an offended Divinity—to satisfy his outraged honor and supremacy. The doctrine has been nothing better, nor higher than an application to God, of the law of retaliation and revenge. According to it, Christ made a mistake in representing the offended father as going forth to meet his penitent and returning son, while yet a great way off, freely forgiving him and embracing him in all the fullness of parental love. He ought to have stayed in his house, shrouded in unrelenting severity and dignity, till his erring child had made ample satisfaction. We are commanded to forgive when our brother repents. Shall man be more just and merciful, than the almighty? Will we ascribe to him, qualities and dispositions that would disgrace ourselves? Let men beware how they obscure to the minds of his children, the light of his love. He is jealous of his glory.

The doctrine of Atonement has been sustained by reasonings and illustrations drawn from human governments and applied by way of analogy to the divine. It is said human governments would be prostrated at once and the community changed into a hell, if it were to pardon offenders on mere repentance. Here is a strange confusion of ideas. There is very little if any analogy between human government and the divine. One has respect to the protection of the individual, the other to his perfection—one to his life, the other to his virtue—one to his material rights, the other to his eternal prerogatives—one to his temporal well being, the other to his everlasting welfare—one to the production of physical comfort, the other to the developement, enrichment, sanctification of his immortal nature. One is changeable and expedient, the other everlasting and immutable; one flowing from the will of man, the other from the attributes of God; one admitting of any variety and degree of modification, from the other not one jot or tittle can pass till all be fulfilled. We do not suppose, that if the most precious blood should pour from all the skies and drench the earth, one of the moral laws of the universe could be in the least changed or modified. They will each and all be accomplished, thoroughly, in regard to each one of us. They are the attributes of God or rather God himself, who ever worketh. It is astonishing that men, capable of forming clear conceptions, do not see the utter irrelevancy, the shocking impropriety of reasoning from human governments to the divine, of illustrating the latter by the former—or if they do see, that they will attempt to impose things, so feeble and false, on others. Man's devices and folly, weakness and malice, *illustrate* the wisdom, omnipotence, goodness of God! We never like to hear human governments introduced in any connexion of the kind. Nothing is more illusive, nothing more seductive, nothing more liable to deceive both preacher and hearer. There is no analogy between man's awkward, frequently despotic, nearly always arbitrary contrivances to promote and secure his bodily interests and comforts, and the laws, arrangements and influences, springing from the nature of infinite wisdom and goodness, designed to promote and secure the spiritual perfection and blessedness of every undying soul.

But would the community be injured by pardoning criminals on repentance? What danger would there be in sending out thoroughly reformed, good men into society? What harm would they do? We should think the more such men the better. The difficulty is, the human magistrate cannot inspect the heart. He cannot tell when repentance is real and when feigned. God is liable to no such imposition. If the earthly judge was above the fear of deception, he would most beneficially and most deeply impress the community, by treating offenders according to their moral deserts. Such an example would have the happiest effect. Besides, mercy is mightiest in the mighty. Is not the penitentiary system more effective than the retaliative? Is the universe a penitentiary or a dungeon? What harm can it do to let men know, they will be miserable so long as they are sinful? That there is no escape except through repentance and reformation? Is this moral struggle and labor so attractive to men? There are none on earth they so dread—they will do so much to avoid. They will go barefooted to Jerusalem to escape the necessity. It may be said, human punishments are to act on others, as a means of prevention. This is true. But we cannot discover the least reason to think the divine government has any regard to man in its retributions except as an individual. All things are for each one. And would be the same were he alone in existence. We therefore repeat there are no analogies by which to pass from human governments to the divine. All reasoning from one to the other, is inconclusive and false. No government on earth resembles that of God except that of a tender, just and wise parent.

[*To be continued.*]

To the Editor of the Christian Register.

During the past winter, the Rev. Mr. Storer of Walpole, visited Syracuse, in the State of New York, and preached to the people in that place eight successive Sabbaths. At first his hearers were comparatively few in number, but so rapidly increased, that he soon had the satisfaction of addressing a numerous and respectable audience. Many who had attended the preaching of other denominations with indifference or incredulity, listened to the doctrines of Unitarian Christianity with attention and with intetest; and were convinced that the truths of the Gospel need only be exhibited in their own purity and simplicity, to be received and to be loved. The Unitarian Society at Syracuse, by a unanimous vote invited Mr. Storer to become their Pastor. After mature deliberation, he thought that duty required him to accept the invitation. With this impression,

early in the present month, he made the following communication to his Society in Walpole.

'My Christian Friends,—I address you with deeply agitated feelings, to dissolve the bonds that for more than twelve years, have so haply united us together as Pastor and People.

You cannot doubt my strong regard and attachment: so strong as to cause me no little solicitude and pain in coming to the decision. I always intended to have passed my days, and reposed in death among you. But Providence seems to order it otherwise. A new field in the vineyard of our Lord has, very unexpectedly and unsought for, been opened before me: a field that promises much greater usefulness, than the one in which I am now laboring. Of this I have had the clearest proof. Many whose opinions I respected, and the Clergy without a single exception,—though feeling that such changes should not be made for slight reasons,—are decided that it is my duty to go to the West.

Did I consult my own ease or comfort, or means of support, I should remain in Walpole. By this change, I expect to make pecuniary and personal sacrifice. Yet I believe I may do more good, save more from sin, and guide more to happiness and heaven. My toils and trials will be greater; for which I expect no earthly reward, but the consciousness of having labored in the cause of my master.

By serious meditation and prayer I have sought to learn the will of Providence. I have made it altogether a question of duty. And should any doubt the sincerity of my motives, in this matter, I can only say, that they will be undeceived in that day when the secrets of all hearts are made known.

Brethren, dearly beloved,—I commend you to God, and the strength of his grace—beseeching of him to give you, in due time, a Pastor after his own heart, who shall feed you with knowledge, and break unto you the bread of life. You will always be dear to me, and be remembered in my prayers.

In the bonds of christian truth and affection,
I remain your grateful friend and servant.
J. P. B. STORER.

When this communication was received by the Society, a committee was appointed to confer with their Pastor. At a subsequent meeting, this Committeee reported that it was his wish that his connexion with his society should close with the present month. A vote was passed acceding to Mr Storer's request, and the subjoined address, reported by the Committee, was unanimously adopted.

'Reverend and Dear sir,—With deep emotion have we received your communication bearing a request to dissolve your conexion with this people as their Pastor.

In acceding to that request, we take occasion to express our sincere regret and heartfelt sorrow at your determination.

During more than twelve years, from the time you came to us until this present, we have fondly cherished the hope and belief that nothing but death could terminate our happy, social, and religious intercourse.

We have seen and felt that the bright influence of example is better than precept. Precept and religious teaching have we received from you, which we trust may prove as seed sown upon good ground; and an irreproachable example, to which we are witness, and to which we bear cheerful testimony, that has so often, so consistently displayed to us, of a generous philanthropy seeking to do good to all; of devotion to the cause of education, which has been repeatedly publicly acknowledged by the community in this place, and of undaunted perseverance in the ennobling cause of Christian truth and duty, will be gratefully remembered and treasured up in the affections of this people.

We cannot but lament the loss we shall sustain in your removal, yet we feel perfectly satisfied and convinced that it is not caused by any dissatisfaction or distrust of your people, nor the influence of any capricious motive of greater ease, or of pecuniary advantage, which induces you to this step, but purely from a high and holy conviction of duty—duty to virtue, to man, to God. It only remains therefore, that we should submit to the sacrifice we are called upon to make.

We are fully persuaded that those traits of character which have endeared you to us, will render you a useful and efficient servant in the cause of our Master, in the great field to which you have been called. And be assured, dear Sir, that wherever it may be the appointment of Providence that you should go, the best wishes of this people will ever attend you.

Walpole, April 15th, 1839.

SUNDAY SCHOOL SOCIETY.

The Annual meeting of this Society was held on Wednesday evening last, and the following officers chosen for the current year.

President.
Rev. Joseph Tuckerman D. D.
Vice Presidents.
Dr. J. F. Flagg, Boston.
Rev. Henry Ware Jr. D. D. Cambridge.
Rev. Joseph Allen, Northboro.
Hon. S. C. Phillips, Salem.
Rev. J. F. Clarke, Lousville Ky.
Mr Wm. P. Rice, Cincinnati Ohio.
Mr J. W. Foster, Portsmouth N. H.
Rev. S. G. Bulfinch, Washington D. C.
Corresponding Secretary.
Rev. A. B. Muzzey.
Recording Secretary.
Mr J. H. Weeks.
Treasurer.
Mr Lewis G. Pray.

Mr Artemas Carter the former Recording Secretary declined a re-election. The proposed amendment of the Constitution was deferred to another meeting.

AMERICAN UNITARIAN ASSOCIATION.

Associations auxiliary to the A. U. A. have recently been formed in the following places.

Boylston, Capt. Eli B. Lamson, Agent.
Belfast, Me. William O. Poor, Agent.
Mansfield, Simeon Green, Agent.
Hallowell, Me., Wm. M. Vaughan, Agent.
Raynham, Ellis Hall Esq, Agent.
Savannah, Geo., Rev. Wm. V. Thacher, Agent.
Canton, Rev. W. H. Knapp. Agent.

The Auxiliary Association in Hingham (Rev. Mr. Richardson society) has been reorganized, with the following officers.

James Stephenson, President.
Hon. Solomon Lincoln, Secretary.
Jotham Lincoln, Esq., Rev. Joseph Richardson, Martin Fearing, Esq., Standing Committee.
Moses L. Whiton, Agent.

We have received Mr Barnard's last annual report to the association for the support of Warren Street Chapel. We are happy to find the affairs of the chapel in so flourishing a condition. Mr Barnard's influence and labors are various, successful and useful. The institution appears to have gained a strong hold on the community, and to be placed on a firm basis.

RELIGIOUS INTELLIGENCE, &c.

Mission to the Western Indians.—The St. Louis Republican speaks of the recent departure from that place of Rev. Mr Griffin and lady, on a mission to the Indians in the Territory beyond the Rocky Mountains. It says;—

Mr G. is under the patronage of the Presbyterian church, and goes out to labor among one of the Indian tribes near the Columbia river.—Mundy, a carpenter and his lady have gone with them. They departed on Tuesday in a covered wagon, and proceeded to Westport, in this State, where they will join the company that left here last week. The party intend to travel by land the whole distance. They have an experienced pilot, and their journey will hardly be accomplished in much less than five months. The whole party carry with them the prayers and best wishes of our community for the success of their mission, and the continued happiness of every individual.

Baptist Missions.—The United States Gazette contains some interesting details extracted from the annual reports of the different societies connected with the Baptist Church, submitted at their anniversaries recently held in this city. The General Tract Society reports a receipt and expenditure of more than ten thousand dollars, and the circulation of about three million tracts in this and other countries. From the report of the Board of Foreign Missions it appears that twenty-five missions, embracing sixty-six stations, are in operation among the Indian tribes in France, Germany, Greece, Liberia, Burmah, Arracan, Siam and China, and among the Asamese and Khamtis or Shyans, and the Teloogoos. The number of missionaries and assistants is one hundred and six, besides eighty-five native preachers and assistants. There are forty-five churches established, embracing about two thousand members, and during the past year five hundred and seventy baptisms were reported. Sixty-eight schools are reported containing from twelve to fifteen hundred. Printing has been executed under the direction of the Board in fourteen different languages, and has amounted during the two last years to thirty-four million pages. The annual expenditures have exceeded the receipts by nearly twenty-two thousand dollars. The report contains an earnest appeal for aid in making up this deficiency, and to enable the Board to prosecute with vigor the work in which they are engaged.—*Phil. Nat. Gaz.*

The Jews.—In the last number of the Banner, it was stated on the authority of the New York Star, that there were upwards of 40,000 Jews in Palestine, and that the emigration to that country was constant and increasing. It may not be uninteresting to our readers to know, that in 1828 the whole number of this people scattered throughout the world was estimated at 2,700,000, and distributed as follows. Europe 1,674,000; Africa 480,000; Asia 542,000; Polynesia 2,000; America 32,000. They belong to the different sects of Rabbinists, Caraites, Samaritans, Yahudis, Malabars, &c., and are found in almost every country except Spain, Portugal, Sicily, and Spanish and Portuguese America. The above estimate can only be regarded as an approximation to the truth, and is probably considerably lower than the actual number. The European Jews are divided between the several states in the folowing ratio:

In the Austrian Dominions, Hungary, Gallicia &c.,	470,000
Russia, and Russian Poland	450,000
Turkey in Europe	312,000
Prussia, and Prussian Poland	153,000
France	60,000
Bavaria	55,000
Netherlands	80,000
Great Britain, (including Hanover)	25,000
Denmark and Sweden	6,500
The Smaller German States	32,500
Italian States	30,000
Total	1,674,000

In Asia there were about 250,000 in the Turkish Dominions, making an aggregate under that government of 562,000; Persia contains nearly 100,000; there were 15,000 in the United States; 12,000 in British America; and about 5,000 scattered through the Dutch, French, Danish and Swedish Colonies.—*Southern Churchman.*

OBITUARY.

FOR THE REGISTER AND OBSERVER.

HON. LUTHER LAWRENCE.

Your paper of last week announced the sudden, startling death of the Hon. Luther Lawrence, Mayor of this city. One who honored him while living, may be permitted to offer a humble tribute to his memory now that he is dead.

It has been my lot before to witness death in many of the fearful forms in which it visits the children of men. But never have I seen it come with such overwhelming suddenness, and with such appalling dread, as in this dispensation of God's most holy Providence. From a family by whom he was peculiarly beloved, from a large circle of relatives to whom the kindest and long continued interchanges of life had strongly endeared him, in the very midst of his strength, and of a career of arduous and honorable usefulness, he was, in an instant, summoned away. No event could make us more fully realise that we know not what a day may bring forth, or more deeply feel 'what shadows we are, and what shadows we pursue.'

But he has gone. He needs none of our praise. A worthier memorial than we could prepare he himself hath left, in the simple records of his Life, uniformly marked with traits that secured to him the respect and highest confidence of all; and it is treasured up imperishably in faithful hearts. The kind Neighbor, the useful Citizen, the faithful Counsellor, the judicious Friend in whom the Widow and Fatherless often put their trust, the watchful and efficient Public Officer, he filled all stations with the strictest integrity of purpose. Sincere in his manners, frank in his address, firm and faithful in his friendships, how many had he bound, to his generous, manly heart. And not by them, his personal friends, only, but by numerous Public Institutions, of which he was an active supporter, by the society with whom he worshipped, and by this whole city, its able Executive Head, too deeply for our poor words to express, is his loss felt. Of his own family and kindred we may not here speak. Sacred is the sanctuary of their grief. Hearts there are that feel for them, and prayers there are that go up to Him, who pitieth his stricken children.

God grant that this event may leave the most salutary influences among us, and especially teach us to be also ready, for in such an hour as we think not, the Son of Man cometh.

Lowell, April 24th, 1839.

—

The HON. LUTHER LAWRENCE was born in Groton, in this State, Sept. 28, 1778. His father, Samuel Lawrence, Esq. was one of those who shared bravely and actively in the perilous conflicts of the Revolution. The son entered Harvard College in 1797, and was graduated in 1801. He read law in the office of Timothy Bigelow, whose sister he married. He practised his profession in his native town, for many years, with distinguished success; was frequently chosen to the Legislature, and in 1822 was Speaker of the House of Representatives. A few years since he removed to Lowell, and was Mayor of that city at the time of his decease. The honors of a public funeral were tendered by the government and people of the city, but were declined by the family. On Saturday, however, his late spacious mansion was crowded by a sorrowing throng, to attend the religious ceremonies preparatory to the removal of the remains. After a most touching and impressive prayer by the Rev. Mr Miles, the body was conveyed to Groton, accompanied by a train of lamenting friends, and deposited in the ancient cemetery of that town.

His bright example as a man, a magistrate, and a Christian, will, it is believed, long exert a salutary influence upon the community. How he was *loved* by those who knew him best, may be inferred from the following incident:—On the arrival of the mournful train on Groton Common, it was met by a large concourse of the people of that beautiful village, of all ages and both sexes, who thence escorted the remains to their final resting place, *in silence and in tears.*

After passing through a long course of usefulness and honor, he sleeps with his fathers, near the spot where his being commenced; and though neither 'storied urn nor animated bust' may mark the lowly sepulchre of his repose, he has left a nobler monument in the hearts of his fellow-citizens.

J. P. B.

FOR THE REGISTER AND OBSERVER.

COL. JOHN ROULSTONE.

Died at New York, on Monday, 29th ult. Col. John Roulstone, aged 68. Mr Roulstone was a native of Boston, and is well remembered by many here, as for many years one of our most industrious and enterprising citizens. He was early left an orphan, and commenced life under the most discouraging circumstances. But he gradually rose above them, by his energy of character, and untiring devotion to business. And but few men have passed through life more universally respected, for uniform cheerfulness of temper, unaffected urbanity of deportment and promptness and fidelity, in all the relations of life. As a citizen he was generous and public spirited. And in his affectionate devotion to his family, as a husband and a parent, he could not be surpassed. On all occasions, he made it his happiness to make others happy. Mr Roulstone retained, unabated, his youthful activity and cheerfulness, and was suddenly taken, by a violent fever, from a scene of much usefulness, and from the affections of very many friends.

INTELLIGENCE.

Worcester and Nashua Rail Road.—The Worcester National Ægis of Wednesday, contains a very full statement respecting the contemplated Railroad from Worcester to Nashua, N. H. A charter was obtained during the session of our Legislature, just closed. Two routes have been examined. The one which, on rather a hasty examination, appeared most feasible, is thus described. 'This route, leaving the Boston Road about a mile from the village of Worcester, near the east end of the deep cutting through the rock, passes along the west side of Quinsigamond Pond, through a corner of Shrewsbury and a corner of West Boylston, descends the valley of Muddy Brook to the Nashua, and along that river, through the towns of Boylston, Lancaster, Bolton, Harvard, Shirley, Groton, Pepperell, and Dunstable, to Nashua.

The distance from the point of departure in Worcester to the line of the state is 35 1-2 miles, through Nashua, to Chesnut Street in the central village, 5 1-2 miles: the whole extent 41 miles.'

The greatest elevation to be overcome on this route, is 33 feet in a mile; and of this steepness there are but three miles. The average elevation is but eight feet in a mile. The estimated cost is $1,200,000. A statement is made of the investment of capital, and production of manufacturing industry in the towns on the route. The detail we cannot conveniently give.

Amount of Production.	$2,525,706
Capital invested.	856,143

Whale Fishery.—The annual production of the fisheries of Massachusetts exceeds ten millions of dollars. The amount of the importation of sperm oil at New Bedford during the last five years, is stated to be as follows: 1834, 121,000 bbls.; 1835, 178,000 bbls.; 1836, 128,000 bbls.; 1837, 178,000 bbls.; 1838, 129,000 bbls.; the importation of 1839 is estimated at 109,000 bbls.

Hudson and Berkshire Railroad.—This road from the public square in the city of Hudson to West Stockbridge, was completed in September last. The first train of cars passed over the way on the 29th of that month. The business was commenced with one locomotive, but in consequence of the accumulation of freight, additional moving power became necessary. From Nov. 1 to the close of the navigation of the North River, a period of about two months, two trains were in operation, and the freight and passage money amounted to $7,842. The directors estimate the transportation of the present season, at 80 passengers and 100 tons for 250 days, producing the income of $82,500: the expenses it is supposed will not exceed $20,000, leaving for interest on the capital $62,500. These calculations are independent of the benefits from the union with the great Western Railway which may be completed during the present season.

Lotteries in Virginia.—By an act of Assembly, of 1834, lotteries and the sale of lottery tickets, are prohibited in Virginia, after the first day of January, 1840.

The steamboat Cuba arrived here (New Orleans) yesterday (April 18) from Galveston. The papers brought by her were of a date not more recent than those received by the Columbia. A private letter however has been received from Houston, later than previous advices, that gives important information respecting the seat of Government. The commissioners, it seems, have located the metropolis on the Colorado river, at a point called Waterloo, thirty miles above Bastrop, and ten miles below the mountains. The situation is very fine, in a healthy, fertile region of the country, and near the centre of the large grant made by the Mexican government to Stephen F. Austin. There will be a great rush of speculators and emigrants to the spot. The name of the place is to be changed to Austin, which the capital of Texas will hereafter bear in honor of its illustrious founder.—*N. O. Com. Bulletin.*

Meteor.—On the night of the 20th inst., a brilliant meteor fell at Charleston, with a flash of light as brilliant and intense as the most vivid lightning. It left behind it a luminous streak of serpentine form, athwart the north-eastern part of the heavens, about thirty feet in length, and five or six inches in width, gradually fading from a bright flame color to a dull yellow, and assuming the form of a crescent before entirely disappearing. Its duration was about one minute.

The Exploring Expedition.—The following letter from the Secretary of the Navy, communicating information as to the pay and promotion of officers of the Exploring Expedition has been officially published viz:—

NAVY DEPARTMENT, Feb. 14, 1839.

SIR: In compliance with a Resolution of the House of Representatives of the 11th instant, directing the Secretary of the Navy to inform this House what pay and emoluments are allowed to Lieutenant Wilkes and the officers under his command in the South Sea Exploring Expedition, and if any assurances have been given by the Department that the acting appointments now held by them will be confirmed on their return to the United States, and whether the expedition is of naval character or not,' I have the honor to state:

That the pay and emoluments of Lieut. Wilkes and the officers under this command have not been increased by an authority derived from this Department beyond those established by law.

That no assurances have been given by this Department that the acting appointments now held by them will be confirmed on their return to the United States— but that on the contrary, their appointments are expressly limited to the duration of this special service, and ceases from the moment the officers are detached from the expedition.

And that the expedition is not of a military character, from the express terms of the law by which it is authorised—it is strictly prohibited by instructions from engaging in hostilities, except in self-defence, and restricted to the peaceful purposes of extending the bounds of geographical knowledge, enlarging the sphere of science, and affording additional facilities to commercial enterprise.

Whether a consideration of the circumstances that most of the officers of the expedition were withdrawn from the coast survey where they received additional pay; that they are engaged in a service of great exposure and probably hardship and privation, calling for the exercise of more than ordinary fortitude and endurance, shall entitle them to the emoluments which they sacrificed to enter upon this enterprise, when it is successfully accomplished, is for the wisdom and equity of Congress to decide.

I have the honor to be, with the highest respect, sir, your obedient servant,

J. K. PAULDING.

Hon. Speaker of the House of Representatives.

England.—London dates to March 31st, have been received at New York.

The state of feeling manifested in Parliament, in reference to the frontier question, is encouraging to the hope of continued peace. In the House of Lords, on the 26th, Lord Brougham said, 'he hoped the powerful necessity of a war with America would be avoided. He would not counsel the Government, nor would their Lordships sanction any course contrary to the public honor; but, no apprehension need be entertained that it would be derogatory to the national honor to concede as much as possible for the maintainance of the inestimable blessings of peace. This was the principle upon which the Government ought to act in every case, and above all in respect to the unhappy differences between this country and America.' And, he added: 'There is one consolation on this subject, which is, that we are undeniably, clearly, and manifestly in the wrong; and giving up when we are in the wrong, never can harm us.'

Lord Palmerston, on the 27th said, 'there was no reason to expect that the friendly communications between England and America would be interrupted.'

France.—The arrangement of the new French Ministry, (as far as it is completed,) is as follows;—Marshal Soult, president of the council and minister at war; M. Thiers, minister for foreign affairs; M. Guizot, minister of the interior; M. Dutchatel, minister of finance, or commerce; M. Passy to take which ever of these two places should be declined by M. Duchatel.

If the other departments are filled, the names of the persons are not announced.

The government appears to have anticipated some popular outbreak, and had prepared for it by reinforcing the various infantry barracks, in the environs of Paris, with artillery.

The chambers were to be convoked on the 4th of April, instead of 26th of March, as originally announced.

NOTICE.

The Middlesex Bible Society Depositories, are newly furnished with Bibles and Testaments, which can be had, by members of the Society, and by the indigent; according to rules heretofore established by the Society. The Bibles and Testaments are of various size, print, binding and price, suited to the wants of most classes, from the aged to children of the Sabbath school. The present Depositories are three in number: one at Cambridge, kept by Dea. Levi Farwell: one at Concord, kept by Capt. John Stacy: and one at Lowell, kept by Mr. S. B. Simonds, No. 34. Merrimack street.

By order of the Executive Committee.
JOEL FITCH, Treasurer.
Bedford, March 30, 1839.

TO THE MEMBERS OF THE CONVENTION OF CONGREGATIONAL MINISTERS.

The Committee of the Congregational Charitable Society to relieve the families of deceased clergymen, appointed to nominate its beneficiaries, request information from ministers and others on this subject. The age, the amount of property and of income, the number of children dependent on their mother, the sex and age, the ability of the widow to help herself, and the help she receives from others, are subjects, on which the Committee require precise information. This information must be communicated to Professor Palfrey, of Cambridge, on, or before, Saturday, 18 May inst, or to

JOHN PIERCE *of Brookline,*
Chairman of the Committee.

MARRIAGES.

In this city, on Tuesday morning, by the Rev. Mr Lothrop, Dr T. Mason Warren to Miss Anna Caspar Crowninshield, youngest daughter of the Hon. Benj. Crowninshield.

In this city, by Rev Mr Barrett, by James M. Everett to Miss Sarah Brown.

In Northboro, by Rev J. Allen, Mr Nathan Burpee, of Boylston, to Mrs Charlotte Cutler. Mr Amory Carter to Miss Persis H. Spafford both of Berlin. Mr William A. Mentzer to Miss Caroline Mosman of Northboro.

In Worcester, by Rev. Mr Hill. Mr Horace W. Cleasby of Litchfield, Ct. to Miss Mary Ann Park of Worcester.

In Sterling, April 17, by Rev. Peter Osgood, Jonathan Burpee to Miss Ascenath Brooks.

DEATHS.

In Dorchester, 25th ult Mr Ebenezer Sumner 84, a revolutionary pensioner.

In Charlestown, April 28th, Mr Daniel Tufts, 85; Mr Nicholas Brown, 33.

In Medford, Mrs Martha Gardner, wife of Mr Joseph Gardner, 53.

In Salem, Miss Abigail Pickman Ropes, 42.

In Worcester, on the 27th ult. Mrs Lucretia Bancroft, wife of the Rev Dr Bancroft, aged 74; 29th, Mrs Nancy Lincoln, widow of the late Hon. Abraham Lincoln, aged 74.

In Brooklyn L. I. on the 17th inst. of consumption, Samuel Edwards Frothingham son of James Frothingham Esq. aged 22 years.

MARY HOWITT's LAST WORKS. WEEKS, JORDAN & CO. have in press, and will issue in May, *Birds and Flowers and other Country Things*, by Mary Howitt; in which will be included a selection of the best peices in her last work, Hymns and Fireside Verses.

Birds and Flowers are full of the beautiful descriptions of nature, animate and inanimate, so peculiar to 'gentle Mary Howitt,'—'the delightful English Quakeress,' and will be found an excellent companion for the country leisure of the warm months.

m4

VICTIMS OF GAMING—Being extracts from the Diary of an American Physician. The narrations are all founded upon actual occurrences in this city, and the persons whose stories are given under fictitious signatures, will, doubtless, at once be recognized by many. This work has gone to a second edition in London, since its first publication a few months since. A few copies

For sale by WEEKS, JORDAN & CO. 121 Washington street. m4

FLOWER GARDEN COMPANION, by E. Sayers, author of 'Fruit Garden Companion,' second edition, with large additions,

Published by
WEEKS, JORDAN & CO.
m4 121 Washington street.

THEOLOGICAL BOOKS.—Dr Adam Clarke's Commentaries on the Old and New Testament, English edition. 6 Vols.
The Works of Archbishop Tillotson with the life of the author, by Dr Birch, 10 vols.
Sermons by John Baptist Massillon, Bishop of Clermont, to which is prefixed a life of the author, 1 vol.
The Works of the Rev. Augustus Toplady, with Notes, 1 vol
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THE MISSES HUNT, FEMALE PHYSICIANS, would respectfully give notice to the Ladies of Boston and vicinity, that they still continue to attend to all diseases, incident to the Female frame, at their residence, No. 1 Spring Street, corner of Leverett Street, Boston, (Mass.) Diseases of children particularly attended to. The Patent Medicated Champoo Baths will be administered to Ladies. These baths are not only a luxury to persons in health, but a cure for many diseases.
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Hours for seeing patients from 9 in the morning until 6 in the evening. Advice GRATIS. jan 19

POETRY.

FOR THE REGISTER AND OBSERVER.

ON THE DEATH OF A YOUNG CHILD.

Weep, weep not for her, who in early bloom
We have laid in the lonely and silent tomb,
Remember the promise the Saviour has given,
'Of such little ones is the Kingdom of Heaven.'

Weep, weep not, fond mother, your child is at rest,
Her refuge is now in the home of the blest,
Her spirit has fled from its earthly abode
And winged its pure flight to her Father, her God.

Weep, weep not, kind sister, 'tis true you will miss
Her innocent laugh, her affectionate kiss,
You will miss her gay prattle at morning and night,
Her light-hearted mirth and her childish delight.

But why should you weep? her young sorrows are o'er;
And though in this world you will meet her no more,
Still cherish the hope, the blest promise of Love,
Though parted on earth, ye shall all meet above.

Then weep not, for her, who in early bloom
We have laid in the lonely and silent tomb;
Remember the promise the Saviour has given,
'Of such little ones is the Kingdom of Heaven.'

Philadelphia, April, 1839. P.

BREATHINGS OF SPRING.

BY FELICIA HEMANS.

What wak'st thou, Spring?—sweet voices in the woods,
And reed-like echoes, that have long been mute;
Thou bringest back, to fill the solitudes,
The lark's clear pipe, the cuckoo's viewless flute,
Whose tone seems breathing mournfulness or glee,
Even as our hearts may be.

And the leaves greet thee, Spring!—the joyous leaves,
Whose tremblings gladden many a copse and glade,
Where each young spray a rosy flush receives,
When the south wind hath pierced the whispery shade,
And happy murmurs, running through the grass,
Tell that thy footsteps pass.

And the bright waters—they too hear thy call—
Spring, the awakener, thou hast burst their sleep;
Amidst the hollows of the rocks their fall
Makes melody, and in the forests deep,
Where sudden sparkles and blue gleams betray
Their windings to the day.

And flowers—the fairy peopled world of flowers!
Thou from the dust hast set that glory free,
Coloring the cowslip with the sunny hours,
And pencilling the wood anemone;
Silent they seem—yet each to thoughtful eye
Glows with mute poesy.

But what awak'st thou in the *heart*, O Spring!
The human heart, with all its dreams and sighs?
Thou that giv'st back so many a buried thing,
Restorer of forgotten harmonies!
Fresh songs and scents break forth, where'er thou art—
What wak'st thou in the heart?

Too much, oh! there too much!—We know not well
Wherefore it should be thus, yet roused by thee,
What fond strange yearnings, from the soul's deep cell,
Gush from the faces we no more shall see!
How are we haunted, in thy wind's low tone,
By voices that are gone!

Looks of familiar love, that never more,
Never on earth, our aching eyes shall meet,
Past words of welcome to our household door,
And vanish'd smiles, and sounds of parted feet—
Spring! 'midst the murmurs of the flowing trees,
Why, why reviv'st thou these?

Vain longings for the dead!—why come they back
With thy young birds, and leaves, and living blooms?
—Ch, is it not, that from thine earthly track,
Hope to thy world may look beyond the tombs?
Yes, gentle Spring! no sorrow dims thine ear,
Breathed by our loved ones *there*!

[From the Baltimore Monument.]

'THE EARTH IS FULL OF THY GLORY.'

BY E. YEATES REESE.

Midnight is keeping
Vigils profound—
Starlight is sleeping
In beauty around:
Hush'd are the billows—
Cloudless the sky—
Soft 'mid the willows
The night breezes sigh.

Lo!—breaks the morning,
O'er ocean and isle—
Light is adorning
The earth with her smile!—
Dew-drops are gleaming
On beds of perfume,
Sunshine is streaming
O'er Eden their bloom.

From valley and mountain
What melodies rise!
Woodland and fountain
Send shouts to the skies
Ether is ringing
With notes of delight,
Sweet tones are singing
The exit of night.

God of creation,
Whose matchless control
Gives planets their station—
And systems their roll—
Night speaks thy glory;—
Day after day,
Re-echoes the story,
As years pass away.

[From the N. Y. American.]

MINISTERING SPIRITS.

Mortal, they softly say,
Peace to thy heart!
We too, yes, mortal,
Have been as thou art;
Hope-lifted, doubt-depress'd,
Seeing in part,
Tried, troubled, tempted—
Sustain'd—as thou art.

Mortal, they gently say,
Be our thoughts one!
Bend with us and pray,
'Thy blest will be done!'
Day flieth, night gathereth,
Death draweth nigh,
But He is, who conqu'reth,
Our Day-Spring on high?

Mortal, they sweetly say,
We, angels are!
We too, yes, mortal,
On earth thy friends were,
Long loved thee, glad made thee,
And to thy heart,
Christ sends us, to aid thee,
And joy to impart.

Mortal, they brightly say,
This is His smile,
In Earth, peace—Heaven, day—
Forget every toil—
Earth fadeth, Life gloweth,
Beameth o'er thee—
The voice from heaven cometh!
Now, now—thou art free!

MISCELLANEOUS.

THE THUNDER STORM.

BY GEORGE D. PRENTICE.

I never was a man of feeble courage. There are few scenes either of human or elemental strife, upon which I have not looked with an eye of daring. I have stood in the front of battle, when swords were gleaming and circling around me, like fiery serpents of the air—I have sat on the mountain pinnacle, when the whirlwind was rending its oaks from the rocky cliffs, and scattering them piece-meal to the clouds—I have seen these things with a swelling soul, that knew not—that recked not of danger—but there is something in the thunder's voice, that makes me tremble like a child. I have tried to overcome this unmanly weakness. I have called pride to my aid, I have sought for moral courage in the lessons of philosophy—but all in vain; at the first low moaning of the distant cloud, my heart shrinks, quivers, dies within me.

My involuntary dread of thunder had its origin in an incident that occurred when I was a child of ten years. I had a little cousin, a girl with the same age of myself, who was the constant companion of my childhood. Strange that after the lapse of almost a score of years, that countenance should be so familiar to me. I can still see the bright young creature, her large eye flashing like a beautiful gem, her free locks streaming as in joy, upon the sunrise gaze; and her cheek glowing like a ruby through a wreath of transparent snow. Her voice had the melody and the joyousness of a bird; and, when she bounded over the wooded hill, or the fresh green valley, shouting a glad answer to the voice of nature, and clapping her hands in the very ecstacy of young existence, she looked as if breaking away like a freed nightingale from the earth, and going off where all things are beautiful and happy like her.

It was a morning in the middle of August. The little girl had been passing some days at my father's house, and she was now to return home. Her path lay across the fields, and I gladly became the companion of her walk. I never knew a summer morning more beautiful and still. Only one little cloud was visible, and that seemed as pure, and white, and peaceful, as if it had been the incense-smoke of some burning censer of the skies. The leaves hung silent in the woods, the waters of the bay had forgotten their undulations, the flowers were bending their heads, as if dreaming of the rainbow and the dew, and the whole atmosphere 'seemed a cloud of roses, scattered down by the hand of a Peri,' from the far-off gardens of Paradise. The green earth and the blue sea, lay abroad in their boundlessness, and the peaceful sky bent over and blessed them. The little creature at my side was in a delirium of happiness, and her clear sweet voice came ringing upon the air as often as she heard the note of a favorite bird, or saw some strange and lonely flower in her wanderings. The unbroken and almost supernatural tranquillity continued until nearly noon. Then, for the first time, the indications of an approaching tempest were manifest. Over the summit of a mountain, at the distance of about a mile, the folds of a dark cloud became visible, and at the same instant, a hollow roar came down with the winds, as if it had been the sound of waves in a rocky cavern. The cloud rolled out like a banner-fold upon the air, but still the atmosphere was calm, and the leaves as motionless as before, and there was not even a quiver upon the sleeping waters, to tell of the coming hurricane.

To escape the tempest was impossible. As the only resort, we fled to an oak that stood at the foot of a tall and rugged precipice. There we remained, and gazed almost breathlessly upon the clouds, marshalling themselves like bloody giants in the sky. The thunder was not frequent, but every burst was so frightful, that the young creature who stood by me, shut her eyes convulsively, clung with desperate strength to my arm, and shrieked as if her heart would break. A few minutes and the storm was upon us. During the height of its fury, the little girl silently raised her finger to the precipice that towered above us. As I looked up, an amethystine flame was quivering upon its grey peaks, and the next moment the clouds opened, the rocks tottered to their foundations, a roar like a groan of the universe, filled the air, and I felt myself blinded and thrown I knew not whether. How long I remained insensible, I cannot tell, but when consciousness returned, the violence of the tempest was abating, the roar of the winds was dying in the distant tree-tops, and the deep tones of the cloud were coming in fainter and fainter murmurs from the eastern hills.

I arose and looked tremblingly and almost deliriously around me. She was there, the dear idol of my infant love, stretched out upon the wet green earth. After a moment of irresolution, I went up and looked upon her. The handkerchief upon her neck was slightly rent, and a single dark spot upon her bosom, told where the pathway of death had been. At first I clasped her to my breast, with a cry of agony, and then laid her down and gazed into her face, almost with a feeling of calmness. Her bright dishevelled ringlets clustered sweetly around her brow; the look of terror had faded from her lips, and an infant smile was pictured most beautifully there; the red rose tinge upon her cheek, was as lovely as in life; and, as I pressed it to my own, the fountain of tears was opened, and I wept as if my head were waters. I have but a dim recollection of what followed. I only know that I remained weeping and motionless, till the coming on of twilight, that I was taken tenderly by the hand, and led away where I saw the countenances of parents and sisters.

Many years have gone by upon their wings of light and shadow, but the scenes I have portrayed still come over me, at times, with terrible distinctness. The old oak yet stands at the base of the precipice, but its limbs are black and dead; and its hollow trunk looking upwards to the sky, as if 'calling to the clouds for drink,' is an emblem of rapid and noiseless decay. A year ago I visited the spot, and the thoughts of by-gone years came mournfully back to me, thoughts of the little innocent being who fell by my side, like some beautiful tree of spring, rent up by the whirlwind, in the midst of its blossoming. But I remember, and Oh! there was joy in the memory, that she had gone where no lightning slumbers in the folds of the rainbow cloud, and where the sun-lit waters are never broken by the storm-breath of Omnipotence.

THE MORMON BIBLE.

The Boston Recorder of last week contains the following singular development of the origin and history of the Mormon Bible. It accounts most satisfactorily for the existence of the book, a fact which heretofore it has been difficult to explain. It was difficult to imagine how a work containing so many indications of being the production of a cultivated mind, should be connected with a knavery so impudent, and a superstition so gross as that which must have characterized the founders of this pretended religious sect. The present narrative, which independently of the attestations annexed, appears to be by no means improbable, was procured from the writer by the Rev. Mr. Stow of Holliston, who remarks that he has 'had occasion to come in contact with Mormonism in its grossest forms.' It was communicated by him for publication in the Recorder.—*Dai. Adv.*

Origin of the 'Book of Mormon,' or 'Golden Bible.'

As this book has excited much attention and has been put by a certain new sect, in the place of the sacred scriptures, I deem it a duty which I owe to the public, to state what I know touching its origin. That its claims to a divine origin are wholly unfounded, needs no proof to a mind unperverted by the grossest delusions. That any sane person should rank it higher than any other merely human composition, is a matter of the greatest astonishment; yet it is received as divine by some who dwell in enlightened New England, and even by those who have sustained the character of devoted Christians.—Learning recently that Mormonism has found its way into a church in Massachusetts, and has impregnated some of its members with its gross delusions, so that excommunication has become necessary, I am determined to delay no longer doing what I can to strip the mask from this monster of sin and to lay open this pit of abominations.

Rev. Solomon Spaulding, to whom I was united in marriage in early life, was a graduate of Dartmouth College, and was distinguished for a lively imagination and a great fondness for history. At the time of our marriage, he resided in Cherry Valley, N. Y.—From this place we removed to New Salem, Ashtabula County, Ohio; sometimes called Conneaut Greek. Shortly after our removal to this place, his health sunk, and he was laid aside from active labors. In the town of New Salem, there are numerous mounds, and forts, supposed by many to be dilapidated dwellings and fortifications of a race now extinct. These ancient relics arrest the attention of the new settlers and become objects of research for the curious.—Numerous implements were found and other articles evincing great skill in the arts. Mr. Spaulding being an educated man and passionately fond of history, took a lively interest in these developments of antiquity; and in order to beguile the hours of retirement and furnish enjoyment for his lively imagination, he conceived the idea of giving *an historical sketch of this lost race.* Their extreme antiquity of course would lead him to write in *the most ancient stile*, and as the Old Testament is the most ancient book in the world, he imitated its style as nearly as possible. His sole object in writing this *historical romance* was to amuse himself and his neighbors.—This was about the year 1812. Hull's surrender at Detroit, occurred near the same time, and I recollect the date well from that circumstance. As he progressed in his narrative, the neighbors would come in from time to time to hear portions read, and a great interest in the work was excited among them. It claimed to have been written by *one of the lost nation*, and to have been *recovered from the earth*, and, assumed the title of 'Manuscript Found.' The neighbors would often inquire how Mr. S. progressed in deciphering 'the manuscript,' and when he had asufficient portion prepared he would inform them, and they would assemble to hear it read. He was enabled from his acquaintance with the classics and ancient history, to introduce *many singular names*, which were particularly noticed by the people and could be easily recognized by them. Mr. Solomon Spaulding had a brother, Mr. John Spaulding residing in the place at the time, who was perfectly familiar with this work and repeatedly heard the whole of it read.

From New Salem we removed to Pittsburg, Pa. Here Mr. S. found an acquaintance and friend, in the person of Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr P. who was very much pleased with it, and borrowed it for perusal. He retained it a long time and informed Mr. S. that if he would make out a title page and preface, he would publish it and it might be a source of profit. This Mr. S. refused to do for reasons which I cannot now state. Sidney Rigdon, * who has figured so largely in the history of the Mormons, was at this time connected with the printing office of Mr. Patterson, as is well known in that region, and as Rigdon himself has frequently stated. Here he had ample opportunity to become acquainted with Mr. Spaulding's manuscript and to copy it if he chose. It was a matter of notoriety and interest to all who were connected with the printing establishment. At length the manuscript was returned to its author, and soon after we removed to Amity, Washington county, Pa. where Mr. S. deceased in 1816. The manuscript then fell into my hands and was carefully preserved. It has frequently been examined by my daughter, Mrs. McKenstry of Monson, Mass. with whom I now reside, and by other friends. After the 'Book of Mormon' came out, a copy of it was taken to New Salem, the place of Mr. Spaulding's former residence and the very place where the 'Manuscript Found was written. A woman preacher appointed a meeting there, and in the meeting read and repeated copious extracts from the 'Book of Mormon.' The historical part was immediately recognized by all the older inhabitants, as the identical work of Mr. S. in which they had been so deeply interested years before. Mr. John Spaulding was present, who is an eminently pious man, and *recognized perfectly* the work of his brother. He was amazed and afflicted, that it should have been preverted to so wicked a purpose. His grief found vent in a flood of tears, and he arose on the spot and expressed in the meeting his deep sorrow and regret, that the writings of his sainted brother should be used for a purpose so vile and shocking. The excitement in New Salem became so great, that the inhabitants had a meetiug and deputed Dr. Philastus Hurlbut, one of their number to repair to this place and to obtain from me the original manuscript of Mr. Spaulding, for the purpose of comparing it with the Mormon Bible, to satisfy their own minds and to prevent their friends from embracing an error so delusive. This was in the year 1834. Dr. Hurlbut brought with him an introduction and request for the manuscript, signed by Messers Henry Lake, Aaron Wright and others, with all whom I was acquainted, as they were my neighbors when I resided in New Salem.

I am sure that nothing could grieve my husband more, were he living, than the use which has been made of his work. The air of antiquity which was thrown about the composition, doubtless suggested the idea of converting it to purposes of delusion. Thus an historical romance, with the addition of a few pious expressions and extracts from the sacred Scriptures, has been construed into a new Bible and palmed off upon a company of poor deluded fanatics, as divine. I have given the previous brief narration, that this work of deep deception and wickedness may be searched to the foundation, and its author exposed to the contempt and execration he so justly deserves.

MATILDA DAVISON.

Rev. Solomon Spaulding was the first husband of the narrator of the above history. Since his decease, she has been married to a second husband by the name of Davison. She is now residing in this place; is a woman of irreproachable character and an humble Christian, and her testimony is worthy of implicit confidence.

A. Ely, D.D. Past. Cong. Ch. in Monson.
D. R. Austin, Principal of Monson Acd.
Monson, Mass. April 1st, 1839.

* One of the leaders and founders of the sect.

CHERISH THE UNION.—The following paragraph has been quoted from the unpublished papers of James Madison. As the advice nearest the heart of so venerable a sage, and so true a patriot, it is eminently worthy the attention of the American people:

'*Advice to my Country.*—As this advice, if it ever see the light, will not do it till I am no more, it may be considered as issuing from the tomb, where truth alone can be respected, and the happiness of man alone consulted. It will be entitled, therefore, to whatever weight can be derived from good intentions, and from the experience of one who has served his country in various stations through a period of forty years, who espoused in his youth, and adhered through life, to the cause of its liberty, and who has borne a part in most of the great transactions which will constitute the epochs of its destiny.

'The advice nearest to my heart and deepest in my convictions is that the Union of the States be cherished and perpetuated. Let the avowed enemy to it be regarded as Pandora with her box opened, and the disguised one as the serpent creeping with his deadly wiles into paradise.'

The great Wall of China.—The late Bishop of Caspa, M. Bruguiere, having been appointed Vicar Apostolic and head of the Catholic Mission in Corea, traversed the most important parts of the Chinese Empire, in the Chinese dress, and aided by Chinese Christians, to Tartary, before he could reach his destination. The Journal of his travels has been published in the *Annales de la Propagation de la Foi*, No. 50. In the course of his journey he passed the great wall, his description of which is somewhat at variance with that of preceding travellers:—

'On the 7th of October, 1834, we arrived at the great wall, so highly extolled by those who know nothing about it, and so emphatically described by those who have never seen it. This, and the other wonders of China, should only be seen in pictures to maintain their reputation.

The great wall has nothing remarkable but its length, which is about 1,500 miles; its principal direction is from east to west; but a little to the north of Shanse it tends to the west-southwest. This rampart, formerly covered with bricks, which have tumbled down, forms the frontier of three or four provinces, each of which would, in Europe, be a considerable kingdom. In the plains and ravines it is a regular wall, fenced with battlements between thirty and forty feet high; on the mountains I doubt if its height exceeds ten feet; indeed on the heights it is little more than a ridge of earth, flanked by numerous projections like redoubts, but there is no person to guard them. There are gates at regular intervals for the convenience of travellers, and the levy of transit duties. I passed through the gate called Chang Tekaou, (Changkeekoo,) on the road to Pekin. No one paid the least attention to me: the guards turned their backs, as if to give encouragement to me and my followers. Were a more rigorous watch kept, it would be easy to cross the wall in the mountains, or through the breaches which time has made.'—*Asiatic Journal.*

CARPENTER'S HARMONY. — A Apostolical Harmony of the Gospels, founded upon the most ancient opinion respecting the duration of our Savior's ministry, and exhibiting the succession of events in close accordance with the order of the two Apostolical Evangelists. With dissertations, notes, and maps. 2d edition. By Lant Carpenter, LL D.

The Christian Examiner for March, 1839, speaking of the above work, says—

'We announce with pleasure the arrival of a number of copies of the second edition of Dr Carpenter's Harmony of the Gospels. The Review of the first edition of this work, which appeared in our number for March, 1837, is kindly acknowledged by Dr Carpenter in his preface, and alluded to elsewhere in the present edition. The Dedication to the Queen, which excited, on its appearance, such an outbreak of jealousy and spleen in certain quarters of the establishment, is expressed in a strain of simple and respectful manliness. Some alterations and additions have been made in the work, but it remains substantially the same as before. To those who are interested in the study of the scriptures, whether ministers, teachers of youth, or others, we unhesitatingly recommend it as the most valuable book of its kind.'

april 20 JAMES MUNROE & CO.

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NEW BOOKS FOR SUNDAY SCHOOL LIBRARIES.—WEEKS, JORDAN & CO. in addition to their very large stock of all the approved Books published for Sunday School Libraries, have press,
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Also, new editions of the ROLLO BOOKS, by Jacob Abbott, author of the Young Christian, &c. Rollo at Play, Rollo at Work, Rollo Learning to Read, Rollo Learning to Talk, Rollo at School, and Rollo's Vacation. Parents and Teachers are solicited to examine these Books, as the Publishers believe they will be found the best works for Children published, not even excepting those of the best English authors. Their sale has been very large and in no instance has any opinion been expressed, except the most hearty approval. Nothing of a sectarian spirit will be found in them. 121 Washington st. a 27

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First and Second Reports of the Geology of Maine: by Charles T. Jackson, M. D.
Second Annual Report of the Geology of the Public Lands belonging to the States of Maine and Massachusetts: by Charles T. Jackson, M. D. For sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington street. april 27

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6w april 13

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MEADOWS' FRENCH DICTIONARY, just published by A. V. BLAKE, 38 Gold Street, New York, and for sale by the Boston Booksellers. In addition to the usual matter in such a work, it contains a List of Christian and Proper Names, and the Names of Countries and Nations. As now presented to the Public from the American Editor, it is improved by a general Revision, and numerous Additions, and is believed to be better adapted to the use of Schools than any similar Production known in this Country. The following are among its prominent Advantages.

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The above Work is published by the Subscriber at 38 Gold Street; and may be seen and examined at the principal Book Stores. Instructors are particularly desired to call and examine it. Numerous recommendations from Teachers who have used it, might be given; and also from the Periodical Press; but they are thought to be unnecessary. The Book speaks for itself. The most hasty examination will satisfy any one competent to form an opinion, that the Publisher has not overated it. However, extracts from two of the Notices referred to, are annexed.

From a Letter written by a Clergyman at the head of one of the principal Female Schools in the United States.

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